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STATEMENTS ON UNION

PREPARED AT THE REQUEST OF THE

JAPAN MISSION, A.B.C.F.M.

BY

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FOR SUBMISSION TO THE

KUMI-AI CHURCHES.



JANUARY, 1889.



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A BRIEF SKETCH OF CONGREGATIONALISM, AND SOME THOUGHTS ON UNION.

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I.—*Reasons for writing this paper.*

1.—I have been asked many times by my Japanese brethren during the last few months what I thought of the proposed union between the Kumi-ai and Itchi churches, and also for a history of the Kumi-ai churches in the world, their origin, growth, influence, &c. Having now also been asked by the Mission of which I am a member, in connection with Dr. Learned to present my views upon the subject, I am glad to do so.

2.—Save one little tract of forty pages, *Kiyokuwai no Kokoroye*, containing the creed of the churches and some rules for their guidance, the members of the Mission have published nothing upon church polity, or upon the history and principles of the Kumi-ai churches. Save a few brief lectures, nothing has been taught upon these subjects in the theological department of the Doshisha school. Hence, now when the subject of organic union with the Itchi churches is before them for discussion, it is but natural and right that the Kumi-ai churches should desire to know something upon these subjects.

I wish, however, first of all to say that, owing to a pressure of other duties, I have not time to treat the subject as thoroughly and well as I could desire, and also, that neither the Mission nor any other member of it is responsible for what I write; I express in this paper my personal views.

II.—*Relative importance of the subject.*

The subject of organic union among the several branches of the church of Christ and the subject of church polity have an importance, and, until recently, the Kumi-ai churches in Japan have perhaps underrated their importance, but there may be danger now lest the churches overestimate this importance; hence a word upon the relative importance of the subject. Church polity is not a vital thing, it is an external thing; it is only an instrument. Things of the first rank and importance are internal, vital things such as faith, love, the indwelling presence and power of the Holy Spirit in the hearts of

believers, and that heart unity among believers, which is the result of such faith, love and indwelling presence.

Church polity and the organic unity of different bodies of believers are of the second order of importance; this is but the form in which the faith, love and heart unity of believers shows itself forth to the world.

Hence, when we come to consider the different forms of church polity we are simply considering the different forms or instruments through which hearts filled with faith, love and God's Spirit can best work for Christ in bringing lost souls to him. Thus we can see that any form of church polity which is made the instrument of churches whose members are filled with faith, love and the Holy Spirit will be successful, and a *poorer* polity which is the instrument of *such* believers will be more successful than the best polity which is the instrument of half-hearted believers. In fact, all the several different kinds of polity have been successful as instruments for work in the hands of bodies of earnest, living, loving christians, and thus it is of the first importance that christians seek for strong faith and love and that they may be filled and energised by the Holy Spirit. One of my greatest fears in connection with the present effort for organic union is that the members of these churches will use so much time and strength about the external, that they will neglect the more important, internal things. With this statement of principles, and with this caution, I will proceed to consider:

III.—*Very briefly the several forms of church polity.*

I find no distinct form of church polity taught in the bible, and this but confirms me in the belief that polity is a thing of secondary importance; if it had been a thing of the first importance, we should have been taught some system clearly in the bible. The most important things as affecting church polity, which I find taught in the bible, are the great principles of equality among brethren which Christ taught in Matt. XXIII, 8-11: "But be ye not called Rabbi; for one is your teacher, and all ye are brethren. And call no man your Father on earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even the Christ. But he that is greatest among you shall be your servant." And Mark X., 42-45: "Ye know that they which are accounted to rule over the gentiles lord it over them; and their great ones exercise authority over them. But it is not so

among you: but whosoever would be great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." And also the principle of church discipline, or trial, in Matt. XVIII., 15-20.

It is to be doubted if any form of church polity was found developed in New Testament times as it exists to-day in either of the great forms of church polity. When the great reformation of the sixteenth century under Luther took place in Europe, England and all the Northern countries of Europe and many of the countries of Central Europe broke loose from the Romish hierarchy, which was a monarchical system, with the power vested in the Pope and a college of Cardinals.

In each of the several countries which broke loose from Rome, however, there naturally arose a kind of polity which was peculiar to itself. England clung to a modified monarchical system. In Germany and Northern Europe there is a system of superintendency by officers appointed by the Government, who examine candidates for the ministry, appoint and remove pastors, fix salaries, &c. In Switzerland under the lead of John Calvin, a Presbyterian form of polity was adopted, as also in Holland. In Scotland under the lead of John Knox, a form of Presbyterian polity was also adopted; while in England toward the end of the sixteenth century there was organised the first church which in modern times had a democratic polity. Other subdivisions have taken place in these national churches, and notably in the United States, which has been settled by people from all the countries of Europe, who have brought with them the church polities of their father-lands, there are many subdivisions of the church of Christ. The protestant churches of the world may, however, all be comprised under three general forms of church polity.

1. *The Monarchical system.*—In this system, nearly the whole power is in the hands of the Bishops or other orders of the clergy, who are held by some to be the direct successors of the Apostles. The clergy are of different orders, Bishops, Deacons, Presbyters, &c.

There are several modifications of this system. Divide the power equally between the several Bishops, each supreme so far as the exercise of the functions of his office are concerned within his own limits, and you have the Protestant Episcopal system of the United States.

Give them a joint power, so that they have a joint power over the whole church, and you have the Methodist Episcopal system of the United States. Establish a gradation of power, giving some authority over the rest, as Archbishops, Bishops, &c., and you have the Church of England; go farther and make a college of Cardinals who are superior to the Archbishops, and who elect a Pope who is superior to all the others, and you have the Romish system.

2. *The Representative or Oligarchical system.*—This recognises the members of the churches as the source of power, yet it finds the center of that power, not in the individual or local church, but in the whole church, and all power is vested in the representatives of the people. Each church has a Session made up of the elders and pastor of the church. The Session receives all the members into the church, and dismisses them, examines cases of discipline, excommunicates members and transacts most of the business of the church; each church elects its own elders and at least nominates its own pastor.

Above the Session is a Presbytery, composed of the pastor and one elder from each church within the district. The Presbytery organises churches, licenses candidates to preach, ordains, installs and dismisses pastors within the district, and also considers and decides all appeals from the several Sessions of the churches. Above the Presbytery is a Synod, made up of delegates from several Presbyteries, and, highest of all, is the General Assembly, made up of delegates from the several Presbyteries and Synods. All questions can be appealed from each lower body successively through all these grades of courts up to the General Assembly, whose decision is final. In this division we find the various bodies of Presbyterians in America, Great Britain, and Europe; also the Itchi Kiyokuwai of Japan.

3. *The Democratic system.*—According to this system, each local church is autonomous; it is a little State, independent in itself, controlling all its own affairs, choosing its own officers, including its pastor, receiving, disciplining and dismissing its members—in short, with the whole power in its own hands to act independently, except so far as it chooses to associate with other churches about it for communion and counsel. From the fact that the whole congregation of believers of each church has a share in the government and

business of the church, this system is called Congregational. The Congregational churches of America and England, the Kumi-ai churches of Japan and the Baptist churches of America and England are found in this division of church polity.

IV.—*A brief sketch of Congregationalism.*

Modern Congregationalism is a growth. Being a democratic system, it could not be expected to come into existence full-fledged in an age when a democratic government was unknown, and when almost every attempt to gain civil or religious liberty cost the lives of many of its advocates.

There is evidence that a church of this order existed in England in the early days of the reign of Queen Elizabeth, of which Richard Fritz was pastor and Thomas Rowland deacon, but both of them died in the old Bridewell Prison into which they were thrown for conscience's sake, before 1571. Robert Browne established a similar church in Northern England about 1580, but he and his followers were persecuted by the Government, so that he himself testified that he endured the rigors of thirty-two prisons, in some of which he could not see his hand at noonday. So great was the persecution of this church, that they emigrated in a body to Holland, where in poverty and exile the little band did not flourish.

A little later Henry Barrowe and John Greenwood taught a modified system in England with some elements of Presbyterianism in it; but they were imprisoned and finally executed April 6th, 1593. The persecution was so great that most of the followers of these men emigrated to Holland, and a church was established at Amsterdam in Holland. This church put forth a confession of faith in 1596, in which it was clearly stated that every local church was free and independent, and yet their thirty-eighth article was as follows:—
 "And although the several congregations be thus distinct and several bodies, every one as a compact and knit city in itself, yet are they all to walk by one and the same rule, and by all means convenient to have the counsel and help one of another in all needful affairs of the church, as members of one body in the common faith, under Christ their only Head."

In the first part of the seventeenth century another band of christians was associated together at Scrooby in England, yet, because they would not conform to the National Church,

they were put in prison and persecuted so that in 1608 they attempted to emigrate to Amsterdam in Holland; but they were forbidden to leave England, and when they attempted to leave secretly many of them were arrested and imprisoned. In May 1609 a company of about 100 of these exiles removed from Amsterdam to Leyden in Holland. This church had John Robinson for its pastor, and they had rest and peace in this foreign land for ten years, and on July 1st, 1620, one hundred and more persons of this band left Leyden, desiring to go to a new country which they could call their own, where they could worship God according to the dictates of their consciences, and also desiring to preach the Gospel to the heathen. Many other similar bands of persecuted Christians emigrated to Holland, and during the Protectorate of Cromwell in England they returned and became the beginning of the Congregational body in England and Wales, which in 1881 numbered 3,244 places of worship.

The history of Congregationalism in the United States is briefly as follows. As was said above, about one hundred and twenty members of the Leyden church decided to emigrate to America, so that they might have a land of their own and be free to worship God as they pleased, and "Lastly, and which was not least, a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the Gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but even as stepping-stones unto others for the performing of so great a work." (See Bradford's "History of Plymouth Planting," page 22.)

But how should they go? They were in a foreign land with no means. A London merchant company finally loaned them the money on hard terms, and they came over to London and at last set sail in the *Mayflower*, a small sailing vessel. The party numbered one hundred and one persons. On the sixty-fourth day of their voyage they came in sight of the white sandbanks of Cape Cod, on the coast of Mass. Before they reached land they made a social compact as follows:—"In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c., having undertaken for the glory of God, and advancement of the Christian faith.

and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience."

This compact was signed in the cabin of the *Mayflower* ship, November 11th, 1620, by forty-one males. Baylies, in his "History of the New Plymouth Colony," i. 29, says:—"Many philosophers have since appeared, who have, in labored treatises, endeavored to prove the doctrine, that the rights of men are unalienable, and nations have bled to defend and enforce them; yet in this dark age, the age of despotism and superstition, when no tongue dared to assert and no pen to write this bold and novel doctrine—which was then as much at defiance with common opinion as with actual power, of which the monarch was then held to be the sole fountain, and the theory was universal, that all popular rights were granted by the Crown—in this remote wilderness, amongst a small and unknown band of wandering outcasts, the principle that the will of the majority of the people shall govern was first conceived and was first practically exemplified. The Pilgrims, from their notions of primitive Christianity, the force of circumstances, and that pure, moral feeling which is the offspring of true religion, discovered a truth in the science of government which had been concealed for ages.

"On the bleak shore of a barren wilderness, in the midst of desolation, with the blasts of winter howling around them, and surrounded with dangers in their most awful and appalling forms, the Pilgrims of Leyden laid the foundations of American liberty." Bancroft also, in his "History of the United States" (vol. i. page 310), says:—"This was the birth of popular constitutional liberty, . . . In the cabin of the *Mayflower* humanity renewed its rights, and instituted government on the basis of 'equal laws' for 'the general government.'" On the 16th of December a party started in a little boat to explore the coast; on the third day they met

with a great storm which broke their rudder and mast, and after dark they ran under the lee of Clark's Island in the bay; the next day, Saturday, they repaired their boat, and the next day, Sunday, although they were in such haste to make arrangements for landing, and although three persons died on shipboard while they were gone, they rested and kept the Sabbath on this barren island, building a great fire and sitting around it in the snowstorm, reading their Bible, singing hymns of praise and uniting in prayer to God. This party of Pilgrims landed at Plymouth in the depth of winter on a cold, rocky coast, built some log huts and began to live; but in two or three months half of their number were dead, and their bodies were buried and the graves leveled off lest the savage Indians who were about them should count the number of graves and attack the colony because of its weakness. At one time there were only six or seven persons who were able to take care of the sick and bury the dead.

When spring came, the *Mayflower* set sail back to England, but not one of the survivors wished to return in it. For two years they were in great straits, living in summer on fish and shell-fish, and in winter on nuts and birds. At one time they had only a pint of corn, which, when divided, gave to each person five kernels, which they roasted and ate.

Other colonies came to New England, so that in 1648 there were in New England fifty-one Congregational churches. From this small beginning have sprung a multitude of churches, so that last year's report shows 4,404 churches in the United States.

Congregationalism has been called an ellipse with two foci,—namely, the two principles of autonomy and fellowship. Each of these principles is consistently acted out. 1.—The autonomy is preserved, since the individual church recognises no other body as having any power over it. All Councils and Associations have only advisory relations to the churches. The local church delegates no power to any one: it only freely asks and freely receives advice.

2.—Mutual fellowship is preserved.

No church is organised until it first asks the neighboring churches to send their pastors and delegates to examine the case, advise them and, if best, assist them in organising themselves into a church of Christ.

These pastors and delegates meet, examine the proposed

creed of the church, examine the letters of those who wish to come into the church by letter, and personally examine those who wish to come in on the profession of their faith in Christ. They also examine the financial ability of the persons, and if all is found satisfactory, they advise these persons to become a church, and also assist in the organisation.

The same course is pursued in calling and dismissing a pastor, and in case of any difficulty in the church which leads the church or any member or members of it to ask the advice of a Council. In case any church refuses to take the advice of a Council, it runs the risk of cutting itself off from the fellowship of the churches and being considered an independent church. The question may be asked, if the result is not the same as in the case where all such questions are decided by bodies having power to consider and decide them? I reply, that the result may be the same outwardly, but the feelings with which it is secured and with which it is received may be very different. When men simply ask advice of a body which they feel has no power whatever over them, and when the opinion is given as advice only, and they know they can follow it or not, their feelings are likely to be different, and they will be more likely to follow it cheerfully, especially if it is advice which is distasteful to them, than they would be if it was a decision given by a body which had power over them.

The fellowship of the churches is still further secured by District and State Associations to which each church within a District or State sends its pastor and delegate. These meet once or twice a year for mutual conference upon the condition of the work and the best means of carrying it forward. In the United States there is also a General Council of all the churches once in three years. These bodies have no juridical authority.

If there are any examples now in the United States where a minister is ordained by a stated Association instead of by Council, they are very rare. Even in Connecticut, where there was formerly a Consociation, Councils are now called to ordain and instal ministers. In regard to the Consociation in the state of Connecticut, which formerly had certain powers, I will quote from Dr. Hatfield's sketch of Presbyterianism in the Schaff-Herzog Ency. page 1906. Dr. Hatfield is a Presbyterian. He says:—"A considerable number of Presby-

terians, both ministers and people, it thus appears, emigrated from Great Britain and Ireland to New England during the troubles of the seventeenth century, and were absorbed in the Congregational churches, at that time differing but little, as they thought, from Presbyterian churches. Particularly was it so with the Connecticut churches, where Consociationism, a modified form of Presbyterianism, had generally prevailed. The Hartford North Association, in 1799, affirmed 'that the constitution of the churches in the state of Connecticut is not Congregational, but contains the essentials of the government of the Church of Scotland, or Presbyterian Church in America, and the churches in Connecticut are not now, and never were from the earliest period of our settlement, Congregational churches.' Colonies from these churches planted themselves at an early day on Long Island and in East Jersey; and the churches which they organised—Southampton, 1640, Southold, 1641, Elisabethtown, 1666, and Newark, 1667—even-
tually became Presbyterian almost as soon as they had the opportunity. The church of Jamaica on Long Island, 1662, claims to have been a Presbyterian church at its organisation."

Such is a brief sketch of Congregationalism in its rise, its history and its workings. It is a growth, and it had a long, hard struggle for freedom; it did not come at once into the full light and liberty of the gospel, but the tendency of this and of all other polities is toward more and more freedom and at the same time toward more and more complete fellowship. This is the spirit of the age.

The Presbyterian church has also a glorious history behind it, with a roll of heroes and martyrs for religious liberty of which it may well be proud.

V.—*Some dangers and advantages of the Congregational polity.*

One danger is a lack of realising the importance of the fellowship of the churches and so being more or less independent. I have given above the practice and principles of the Congregational churches of the United States.

The Congregational churches in England and the Baptist churches in the United States do not practise fellowship to the same extent.

The Kumi-ai churches in Japan have, until recently, been deficient in this respect; this was natural while the churches were young and few, but we are glad to see local Associations

being organised and a more perfect system of fellowship inaugurated. While a Congregational polity with the two great principles of the autonomy of the individual church and the perfect fellowship of the churches with each other carried out, may be the best form of polity, a pure Independency may be the worst form of polity. Both these principles need to be carefully guarded and put in practice. Another danger is that those who hold this polity will be too indifferent to its advantages and to the importance of its growth in the world.

The history of this polity in the United States shows this. It started in New England, and when the whole of New England was filled with Congregational churches and the streams of emigration began to flow westward at the beginning of this century, these christians were advised to go into other churches and not organise Congregational churches, and tens of thousands of Congregational members went into other churches in the west. It is probable that there would be to-day double the number of Congregational churches in the United States if a different policy had been pursued. So here in Japan, when one of our mission who was then in Yokohama had been in charge of a work which had led about fifty persons to Christ there, he invited the Presbyterians to come and organise them into a church; and when members of our Kumi-ai churches had removed to Tokyo, and asked to be organised into a Kumi-ai church, our mission tried for two years to persuade them to unite with other churches, and finally only when compelled, as it were, did we consent to organise a Kumi-ai church.

Every denomination has its excellences and no one possesses them all.

If we could add to the liberty of the Congregationalist the order of the Presbyterian, the fervor of the Methodist and the reverence of the Episcopalian, we might have a very perfect church. All other things being equal, however, there are some advantages which come from the practice of the Congregational polity, which cannot as well come from any other.

Since all the membership take part in the business and discussions, all are more likely to feel their responsibility, and all are more likely to be well informed on the needs and the work to be done. The tendency will be to develop a strong self-reliant religious life and activity among the whole member-

ship. Since many of the members serve in turn as delegates a general interest and knowledge is promoted. Again, this is a polity in which persons of various differing church polities can better unite than in any other.

Again and again have little bands of christians in the newer places of the Western United States, who came from three or four different denominations, come together and organised themselves into a church of Christ and have found out afterwards that they were virtually a Congregational church; the writer has been pastor of three such churches in the United States where in each case four or five different denominations were united in the same church. This polity seems the most favourable for all christians to unite upon and in.

One more advantage of the polity is that it looks forward. The whole trend of human thought is toward liberty; the other polities are giving the lay members of the church more and more representation. It is worth something to have the church take the lead in this as in all reforms; and while a mixed community, embracing within it wicked men, may need a compulsory system, a community of christians ought to find in co-operation, fellowship and brotherly association and counsel all the restraints which are needed for their orderly government and progress.

VI.—*Organic Union.*

There are difficulties in the attempt to organically unite two polities so different as the Congregational and the Presbyterian.

The one is a consolidated organism, and the other is not; hence, either the one which is not a consolidated organism must change its polity and become such in the union, or the union must be only an alliance, and then, either the Presbyterian part must to some extent change its polity and ally itself with the Congregational side, or the two bodies must form an alliance along some general lines. There can be no exactly middle ground; it must, it seems to me, be a modified Presbyterianism, or a modified Congregationalism, or simply an alliance between the two bodies.

The whole history of efforts at union between the two bodies heretofore in the United States would seem to confirm this opinion.

Take the "Plan of Union," as it was called, between the General Assembly of the Presbyterian Church in the United States and the Consociated churches of Connecticut, which

was entered upon in 1801; on this plan the most of the members of Congregational churches who emigrated from New England to the West during fifty years were organised into churches in accordance with this plan of union; what was the result?

Dr. Hatfield, a Presbyterian, in his sketch of Presbyterianism in the Schaff-Herzog Encyclopedia, page 1908, says of this "Plan of Union": "Before the close of the century the Church had extended itself far to the South and West. Its missionaries went everywhere preaching the word and gathering churches. To prevent collision with the missionaries from New England, the General Assembly of 1801 entered heartily into a plan of union with the Associated churches of Connecticut, providing for the orderly organisation of churches in settlements of commingled Presbyterians and Congregationalists, and the institution of pastors. The happy influence of this fraternal union was felt in a large part of the new towns in the states of New York and Ohio, where the two streams of emigration flowed side by side."

Prof. Smythe of Andover Theological Seminary, a Congregationalist, says in his sketch of Congregationalism in Schaff-Herzog, page 539: "In 1801 a plan of union was adopted by the Presbyterian General Assembly and the General Association of Connecticut, with reference to churches forming in new settlements. This was abrogated by the Albany Convention of Congregationalists in 1852, experience proving that it operated to their disadvantage. Since then, the growth of Congregationalism outside of New England, particularly at the West, has been rapid."

It was estimated in that Albany Convention of 1852 that during the fifty years while this "Plan of Union" was in operation, "As many as two thousand churches in the Middle States and at the West, which would otherwise have been Congregational, became Presbyterian." This was called a *Union*, but it was essentially Presbyterian. A similar plan was entered upon in the state of Michigan in 1836, with a similar result. In the state of Wisconsin an attempt was made at union about the same time, in which Presbyterian churches came into the state Convention with the Congregationalists; this was a modified Congregationalism, but those churches either became Congregational, or went out again and joined the Presbytery.

Let me refer in passing to the action taken at the Convention of Protestant missionaries held in Yokohama in September 1872, when the following resolution was unanimously adopted: "Whereas the Church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom and much more in pagan lands, where the history of the divisions cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelisation, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity offered by this Convention, to agree that we will use our influence to secure as far as possible identity of name and organisation in the native churches, in the formation of which we may be called to assist, that name being as catholic as the Church of Christ; and the organisation being that wherein the government of each church shall be by the Ministry and Eldership of the same with the concurrence of the brethren."

It was hoped by many that this would be a basis broad enough so that all the Protestant workers in Japan could at least form an alliance upon it. The first churches in connection with the work of our Mission were all organised upon that basis; but it did not win general acceptance, and after a few years it was given up.

In order that an organic union may be formed among bodies of christians having different polities, which shall be valuable and lasting, there must exist, as it seems to me, generally among the christians of each body, the following: *a.* Heart union; *b.* An earnest desire for organic union; *c.* A willingness to make large concessions. If these three conditions really exist generally among the christians of the Kumi-ai and Itchi churches in Japan, then such union is possible. But if there is to be an organic union, or a homogeneous alliance in one body, one side must make larger concessions than the other. The polity of the united body must be either a modified Congregationalism, or a modified Presbyterianism. As to which of these two forms of polity the Kumi-ai and Itchi churches should adopt, it is not for me to advise, but let me ask all concerned to have reference in this decision, not to the polities, or the missionaries, or to the Mission Boards, as such.

but to especially consider what form of polity will be the best for Japan now and as an instrument to lead these millions to Christ and help them to do the most efficient service for Him.

If the members of the Kumi-ai churches should feel that the basis which was proposed for the union last year, would be the best for Japan, or if their desire for union is so great that they are willing to take that basis with some slight modifications, which would be, as I think, a modified form of Presbyterianism, I shall do nothing to hinder such a course, and I shall myself cordially work with them upon that basis.

If, after a thorough examination of the whole subject, they find that they cannot unanimously unite on that basis and shall agree to propose changes so great as to be really a modified form of Congregationalism, and the members of the Itchi churches shall cordially and unanimously accept that as a basis of union, I shall rejoice in that, but I hope that whatever is done, there will be unanimity; better no attempt at union, than a union which does not unite the whole of both bodies. The most difficult point is likely to be in regard to the functions of the Bukuwai, etc.

If those bodies act with authority by virtue of powers delegated to them, the polity would be a modified form of Presbyterianism; if, however, they act as advisory bodies only, the polity would be a modified form of Congregationalism. It is for the members of the Kumi-ai churches, in consultation with their brethren of the Itchi churches, to decide which form will be best for Japan and whether they can all unite in the one or the other. If, after a careful and general examination of the subject, there can be a union, which shall be practically unanimous on both sides, perfected on either basis, in a spirit of christian love and earnest christian zeal, I shall rejoice, and believe it will be for the speedy advancement of the Redeemer's Kingdom in this Empire.

I wish however, that we may all labor most earnestly to promote and show forth to the world vital heart unity among all the christian bodies in Japan. I regard this as far more important than any organic union can be; and if it should at last be found that organic union is not now possible, then let us put forth our most earnest efforts to unite not only the Kumi-ai and Itchi churches, but all the churches in Japan, in a firm christian alliance which will show to the world that we are all one, dwelling together and working together in harmony,

meeting together stately in Local, Provincial, and National conferences where the best methods of work will be discussed, the field amicably divided, and all hearts enthused with the power and love of Christ through His Spirit; so that we shall think no more of our differing church polities than we do of the color of our clothes, and forget them all in our zeal to bring the millions of Japan to Christ.

An example of such heart union and united effort was seen in Mexico last year, where, in the capital, the representatives of eleven different denominations met together, the foreign and native members meeting together on a perfect equality.

Eighteen essays were presented. Among the subjects considered were the following: "the proper observance of the Sabbath," "consecration of the minister to his vocation," "self-support," "worldly amusements," "temperance," "gambling and its consequences" and "bible revision." A committee of one missionary and one native brother was appointed from each denomination to consider the best means to establish a christian college of high grade. Steps were taken to prepare a union hymn-book, a plan was unanimously made for an amicable division of the field so that places of less than fifteen thousand inhabitants shall not be occupied by more than one denomination, and a committee of arbitration was appointed to whom all doubtful questions will be referred. We have now in Japan a general conference of all the christians, "Daishimbukuwai," but there need to be local and provincial conferences similar to this, into which all christians will come, and by frequent meetings make their oneness seen and felt for the speedy evangelisation of Japan.

In conclusion let me say that I hope that, however we may differ in our judgments upon this or any other question, we may have no heart differences. Let us differ, if differ we must, as brethren and have so much of the love and spirit of Christ that nothing shall separate us from Him or from each other.

It is solely with the desire to help in some way to a full examination of the facts and principles involved in this discussion, that I have prepared this paper, and whatever the decision may be I shall cordially accept it and labor together with the churches in this Empire. In the meantime I can only pray that all hearts may be divinely guided to reach such a decision as will be for the advancement and glory of His kingdom whose servants we all are.

THOUGHTS ON UNION.

[These thoughts are believed in the main to be the sentiments of those of the Mission who are favorable to the proposed organic union of the Kumi-ai and Itchi churches in Japan, and hence the pronoun "we" is used, but for their exact form the writer alone is responsible.]

1.—We regard heart union as the essential thing, and should be entirely opposed to any union which was only outward and formal; we also hope that whether this organic union is or is not consummated, the spirit of sympathy and fellowship which has prevailed so extensively among the churches of Japan may flourish more and more. But we also believe that organic union, if entered into heartily on both sides and founded on true principles, will powerfully aid in establishing that complete union of heart and life for which our Saviour prayed, will prevent much waste of strength, and will promote the progress of Christianity in Japan. At one time it was thought that the American Board would work chiefly in the Western part of the country, and the Presbyterian missions chiefly in the Eastern part, and thus that there would be no danger of interference. Accordingly some years ago, when members of the Kumi-ai churches removed to Tokyo, we advised them to join a Presbyterian church, and while one of our mission was working on the translation of the Bible in Yokohama the church formed in connection with his preaching became Presbyterian. But in course of time this expectation has been found to be a mistaken one, and now Kumi-ai and Itchi churches exist in all parts of the land. It seems to us that if these churches can make a harmonious and stable union, and work together in the great task of the evangelisation of Japan, their strength for work will be increased, and much danger of rivalry and friction diminished. It seems to us also that organic union is in harmony with the teaching of Paul, who so earnestly deprecated a division into "Paul" and "Apollon" churches, and is in harmony with the spirit of union shown in the United States, for example, in the union of Christians of all denominations in Young Men's Christian Associations for

work among young men. Hence we shall greatly rejoice if a union founded on true principles can successfully be established here.

2.—We also believe that though the time for the organic union of all Protestant denominations in Japan may not be near, and though the complete union desired by the convention of missionaries held in 1872 may be impracticable at present, yet it is highly desirable that organic union be accomplished as far as it can successfully, and that the Kumi-ai and Itchi churches of Japan are already so near together in spirit and doctrine and methods of working, and are allied by so many ties of friendship, that if there be on both sides a hearty desire for union and a willingness to concede minor points, it is not too much to hope that a true and permanent union may be now established, such a one as may perhaps prepare the way for a wider union in the not distant future, and may perhaps point the way for union in other countries. We shall greatly rejoice if this land, which has in recent years in so many ways attracted the attention of the world, and which has especially given so much encouragement to friends of missions, shall also forward the progress of Christ's kingdom by presenting an example of successful union.

3.—It seems to us that, however great may be the obstacles to organic union in the United States, and however remote may be the time when it will be wise to attempt organic union of Congregationalists and Presbyterians there, the case is quite different here, and that a union which is at present impracticable and disadvantageous there may be both practicable and advantageous here. We regard the attempts at union which in former years proved disadvantageous or inconvenient in the United States as not being precedents which apply to the proposed union here. For instance, if the Kumi-ai and Itchi churches, while preserving separate organisations and distinct polities, were to undertake co-operation in evangelistic work in the Hokkaido, we think that the experience of the "Plan of Union" in the United States shows that the churches planted in the Hokkaido would probably eventually become either Kumi-ai or Itchi, to the disappointment and dissatisfaction of the other party. Therefore we should not favor an alliance of that kind. But inasmuch as the present proposal is for the complete union of the two denominations in all Japan, we see no reason to apprehend any such disappointment if only both

parties unite heartily in the constitution at the beginning and have a genuine love of union. It seems to us that there is much reason to hope that such a union is practicable, and we believe that if it is to be accomplished at all now is the time to do it. We fear that if the present opportunity is not improved, each denomination will become more and more attached to its own methods and more and more averse to making any changes in them, and thus organic union become more and more difficult. Hence, while we have not the slightest desire to urge the Kumi-ai churches into union, and shall not in the least complain if on careful consideration they decide that union is not advantageous, we shall greatly regret it if they give up union because of misunderstanding, or from an exaggerated estimate of the importance of the precise methods to which they have been accustomed, or from a mistaken fear of being swallowed up by another denomination.

4.—We consider the principles of a true and stable union to be liberty in local matters and co-operation in matters of common interest; we should advise the churches to reject any union which they find to be contrary to these principles, and we only approve of the substance of the proposed constitution because it seems to us, as we understand it, to be based on these principles. It seems to us that a union which did not give liberty to each church in its local affairs would be so opposed to the spirit of the times, and so likely to give rise to discontent and division, that it could not be permanent and would do far more harm than good. We should therefore, for example, not favor a union which required all the churches to hold exactly the same doctrines down to the minutest details; nor one which either required or forbade all the churches to use written prayers, or which enjoined a common liturgy; nor one which either required or forbade all the churches to have standing committees or to have representative-elders. It seems, for example, to some of us that the form of union agreed upon by the Yokohama convention of missionaries in 1872 was somewhat mistaken in suggesting that all churches have elders; for we consider this a matter which each church should be free to decide for itself, and we see no reason why churches with elders and churches without elders should not work together harmoniously in the same organisation provided there be on each side a hearty willingness to respect the other's liberty. Unless such a spirit exists, we

consider union unwise; and it is because we believe that such a spirit now prevails that we are hopeful of the success of union. Again, co-operation in matters of common interest is equally essential. Unless churches agree in holding the great fundamental doctrines of Christianity, they cannot make a union; unless they are willing to work together in the spread of the Gospel, they cannot unite; unless they are willing to consult with each other in such matters of common interest as the ordination of pastors, they are not united churches. We regard it as equally mistaken to surrender liberty for the sake of uniformity, and to give up the advantages of co-operation for the sake of complete independence. We rejoice that the Kumi-ai churches prize their freedom, and we have no fear that they will give it up; we hope that, whether this union is made or not, they will not forget the advantages of co-operation.

5.—We believe that the New Testament prescribes no form of church government, that the government of the churches of the Apostolic age is not a model which must be exactly followed, and that no form of church government now existing exactly agrees with that; hence we consider that the Kumi-ai churches have a right to adopt such a form of government as may seem to them best adapted to the circumstances of Japan, and that if by modifying some details of their present methods they can obtain the advantages of union without losing the essential advantages of their present polity they will do well in so doing. It is also to be remembered that all forms of polity have been modified in the course of time, and that in recent years there has been a general tendency towards democratic methods, so that denominations which once seemed entirely at variance in their polity are now in reality not so very far apart. Thus in the denominations which have bishops, not only the clergy in general, but the laity also, now have an influential voice in the management of the affairs of the churches. So in the Itchi churches of this country, instead of the elders governing all the affairs of the church, we find that their powers are limited and that much and important business is done by the whole company of church members. So, on the other hand, the very great power (sometimes almost autocratic) which was possessed by Congregational pastors in ancient times has been greatly modified. And yet even Congregational churches, especially large

churches, often find it convenient to delegate certain powers to standing committees or examining committees. Thus, great as was the difference which formerly existed between the Congregational and Presbyterian churches, the real difference between the Kumi-ai and Itchi churches is not so great as some might think; and it seems to us not so great as to prevent their working together if a spirit of mutual toleration exists on both sides.

6.—We believe that both the Congregational and Presbyterian denominations of foreign countries have had a noble history in the past, and that in work for Christian learning, for the spread of the Gospel, for the promotion of moral and social reforms, and for civil and religious freedom, there is no occasion for either to boast over the other. If we of New England glory in the memory of the Pilgrim Fathers, we also honor the name of John Knox, and we believe that both we and they may unite in commemorating the Puritans of England. The churches of Japan are heirs of all the heroes of faith in the past; other men have labored and suffered for freedom and truth, and we of the present have entered into their labors. We would have the churches of Japan honor the memory and imitate the virtues of all the heroes of the past, whether of New England or of old England. Therefore, while we should regard it as entirely and completely inconsistent with union for the united churches to be organically connected with any foreign ecclesiastical body, whether Congregational or Presbyterian, we shall only rejoice if by this union the present Kumi-ai churches are brought into closer relations of sympathy and affection with the Presbyterian churches of America, and likewise the present Itchi churches with the American Congregational churches.

7.—We rejoice that the methods of Congregationalism are not unchangeably fixed; we remember that the present customs of the Congregational churches of the United States are not precisely the same as those of the churches 200 years ago, and that even at present there is a variation of methods in different parts of the country. Thus in ordination of ministers it is the common custom for a church to call a council of such churches as it pleases, far or near (though chiefly of the churches of the vicinity); but when the writer was ordained his church as a matter of course called in the help of the stated association of that district, and the same

was done at the ordination of his father in a distant state. In probably most states preachers are licensed by associations of ministers only, but the writer was licensed by an association composed both of ministers and of delegates of churches. Thus methods may be varied according to circumstances, and if the Kumi-ai churches find that some modification of methods will be helpful in establishing a useful union, they will be using a liberty which is in harmony with Congregationalism.

8.—We however believe that the two great principles of the Congregational polity are to be highly prized and to be preserved, and we understand them to be the same as those which we have already presented as the conditions of a true organic union—(1) liberty in local matters, and (2) fellowship and co-operation in matters of common interest. Both of these are of high importance, and while we rejoice that the Kumi-ai churches prize their freedom, we have regretted that circumstances have hitherto prevented them from fully developing methods of fellowship. If the proposed union, while guarding the freedom of the churches in their local affairs, shall be a means of promoting fellowship we shall doubly rejoice.

9.—We understand that it is generally admitted that the licensure of preachers, the ordination of ministers, the installation and dismission of pastors, and the recognition of new churches are matters which concern the fellowship of the churches, and which it is fitting should if practicable be done with the help and advice of sister churches. Perhaps an illustration may be drawn from the relation of an individual believer to a church. None of us hold that an individual's salvation depends upon his connection with a church, and we do not believe that a church has authority to make rules governing the details of the conduct of its members, but we all agree that it is fitting that the sacraments be administered under the care of a church, and that where practicable it is the duty of every believer to connect himself with some church and unite with his brethren in worship and Christian service. Likewise none of us hold that a man cannot preach the Gospel or discharge the duties of the pastoral office without permission of an association or council, nor that a council may dictate to a church who shall be its pastor, but it is universally considered fitting that one who desires to preach the Gospel stately should seek the approbation of an association

or conference, and that when a church has elected a pastor it should seek the advice and help of its sister-churches in his ordination or installation. A church which should ordain a man contrary to the advice of a council, that is a man whom a council had decided to be unworthy of ordination, would be considered to have abandoned the fellowship of the churches and to be an independent church. Also, although the discipline of church members who have gone astray is the duty of the local church, it unfortunately occasionally happens that a church acts hastily or from prejudice and excommunicates a member unjustly. Since excommunication cuts the person off from the fellowship not only of one church but of the sister-churches, it is a recognised right of a member who considers himself to be unjustly treated to ask for a review of his case by a council, that is to appeal to the pastors and delegates of the churches of that vicinity, and if on investigation they decide that the excommunication was unjust, they advise the church to re-admit him, or give him a letter of recommendation to another church. Thus a council does not compel the church to re-admit the person, but in fact it decides that he should be admitted to the fellowship of the churches and by its decision the person finds it easy to unite with some church. Such cases fortunately are rare, but it is well to provide for them. Thus we see that according to Congregational principles a church elects its pastor, but does not by itself ordain or instal him. It invites a council to examine the pastor elect, and if judged expedient to assist in his ordination, thus referring the expediency of the ordination to the decision of the council. So also each church decides all its own affairs, and there is no appeal to any higher body except that a member who feels himself to be unjustly excommunicated may appeal to a council.

10.—We consider it to be important for the maintaining of the fellowship of the churches that there be district associations (which may conveniently be termed *bukwai*) in which the pastors and delegates of the churches shall meet once or twice a year for conference on all matters of common interest and for mutual encouragement and help. The advantages of such stated gatherings in nourishing the spirit of mutual love and co-operation and in quickening zeal seem to us to be far more than an equivalent for the expense of travel in attending them. To entrust the licensure of preachers to these *bukwai*,

instead of committing it to associations of ministers only, seems to us in no way dangerous. Also, that the churches should agree in cases of ordination and installation to call upon the *bukwai* for help, instead of selecting a special council, seems to us a minor matter, in no way interfering with the real freedom of the churches, a thing which can easily be conceded if it will promote union. In fact, as has been said, the custom of having the district association act as a council, though not the common one in the United States, is not unknown there. It would certainly be unreasonable to refuse union in order to preserve the custom of calling special councils, especially since in sections where a district association has been formed the Kumi-ai churches are already falling into the custom of calling upon it for help in ordinations, an example being the approaching ordination in a neighbouring province. Since according to Congregational usage a council is invited to examine the pastor elect, and if approved to assist in his ordination, and since in fact it is the council that ordains, it seems to us that it makes no practical difference whether it is said to advise that he be ordained or to decide that it will ordain him. In any case no pastor is ordained or installed except upon election by the church, and none is ordained or installed except by a council. Since all probably agree to this, it seems to us not necessary to make our approval of union depend upon the word used, whatever be our preference as to the best word to use. In the same way, in the rare cases where an excommunicated church member wishes to have his case reviewed by the representatives of the churches of the vicinity, it seems to us not unfitting that he should be expected to apply to the *bukwai*, and we see in this nothing inconsistent with freedom. Such cases fortunately are rare, and we rejoice that the Kumi-ai churches have as yet had no experience of them, but when they do arise it is well to have some orderly method of dealing with them. In such cases the result of the investigation must of course be a decision, either that the discipline was just or that it seems to have been unjust, and the only room for question appears to be whether in the latter case the *bukwai's* decision should restore the man to his original church or should only certify to his Christian character and recommend him to the fellowship of any church which was willing to receive him. It seems to us that if union is really desired there ought not

to be very great difficulty in finding some way of coming to an agreement on this point. As to the admission of churches already organised, it is so natural that they should apply to *bukwai* that nothing need be said about it, especially as this is already the practice of the Kumi-ai churches, and it seems to us equally natural that companies of believers wishing to be organised into a church should apply to the *bukwai* which they wish to join. As to committing the care of the discipline of ministers to *bukwai*, it is true that this is not Congregational usage, although some prominent Congregationalists strongly favour something of the kind, but it seems to us not to be opposed to the essential principles of Congregationalism, especially since even under Congregational methods in the rare cases where a pastor falls into sin or wanders away from the truth no church would take extreme action of itself; such an unfortunate and grave case is always referred to a council. It may be added that while it is essential that appeal to *bukwai* should be limited to cases of discipline, it is not to be forgotten that *bukwai* may often be of great service as an arbitrator and adviser in cases of dispute in a church. This, however, is a voluntary matter and cannot interfere with the freedom of the churches.

11.—Besides the district associations, or *bukwai*, it has been found advantageous in the United States to organise state associations meeting annually and a National Council holding its sessions once in three years. These annual bodies in some states exercise a supervision over home missionary work, and all these bodies are of great value in promoting the wide fellowship of the churches and in giving opportunity for conference on all matters that concern truth and righteousness. These bodies have of course no power to govern the churches, and the establishment of some such bodies in Japan will in no way affect the freedom of the churches, any more than their present *sōkwai* does. In some parts of the United States these state associations have done valuable work in promoting the establishment of Christian academies and colleges.

12.—We regret that some of our friends in the United States have been troubled by the accounts of the proposed union which have reached them. If they were personally acquainted with the Kumi-ai churches and knew their strong attachment to freedom, and also knew the real spirit of the Itchi churches

and Presbyterian missionaries of Japan, we think they would find that their fears lest the Kumi-ai churches were about to give up their liberty were groundless. We also think that their anxiety has arisen largely from not understanding the real spirit and meaning of the proposed union, and we trust that it will be dispelled by a better acquaintance with what is really intended. The amendments which are to be proposed at the coming meeting of the committee of revision will probably help to remove misunderstanding and dispel apprehension. It is, however, to be borne in mind that the purpose of the American Board, as declared by its late president, Dr. Hopkins, is not to make Congregationalists but to make Christians, and that among its agents in Japan are those who have entered its service because of its broad and catholic character. While therefore we rejoice to teach the great cardinal principles of Congregationalism, we can neither command nor urge the Kumi-ai churches to copy all the details of the polity of the Congregational churches of the United States. It is for them to decide what are the best methods for Japan.

13.—We hear that some of our brethren here have fears lest the consummation of the union may be an obstacle in the way of receiving aid from the American friends of mission work in Japan. We trust that these fears will prove groundless, and that if the churches on careful examination judge union to be for the promotion of Christianity in Japan, its successful accomplishment will increase rather than decrease the interest of American Christians in Japan. We rejoice in the report made at the recent annual meeting of the Board, and hope that as the spirit of the union is better understood all our friends at home will entertain a like opinion. As to methods of help, in case union is accomplished, there will of course be not the slightest difficulty in helping the Kyoto and Kobe schools just as at present, and it seems to us that some way can be found for giving aid to evangelistic work.

14.—In conclusion, we would only add that while we rejoice to have the Kumi-ai churches study the proposed constitution with great care, and suggest to the committee on revision whatever changes may seem good, we desire that they will bear in mind that in a constitution affecting so many churches it may not be possible to make every detail agree with every person's preference. For example, some may prefer to dispense with *renkwai* and to have *sōkwai*

meet once in two years (instead of an annual *renkwai* and a triennial *sōkwai*). This evidently does not affect the essentials of the union, and is a matter in which, after free discussion, the wish of the majority should prevail, whichever it is. Also it is important not to lose sight of the fundamental questions in discussing the details. These seem to us to be (1) Is union with the Itchi churches at present desirable? and (2) Are the principles of the proposed union sound? In deciding these questions we pray that the churches may have the abundant guidance of the Holy Spirit, and that the result of this movement may be such as to promote the establishment of Christ's kingdom in this land.

DWIGHT W. LEARNED.

Kyoto, Japan, Jan. 25, 1889.

POSTSCRIPT.—On thinking this matter carefully over again, I feel impelled to add one more word to my brethren of the Kumi-ai churches. If organic union is a matter of little or no importance, a thing which will be of no use in promoting spiritual union and advancing Christ's Kingdom in this land, there is no reason why we should not amend the constitution and make it as much like pure Congregationalism as we please. If we conclude that this union is not especially desirable, let us freely amend the constitution and make it exactly to suit ourselves, and then if our brethren of the Itchi church reject it and union is given up, we shall not much mourn. But if we think that organic union is highly desirable and will be of great advantage to Christianity in Japan, and if we also believe that the general principles of the proposed union are just and reasonable, let us not endanger the success of union by insisting on having all the details decided exactly according to our desire. If two parties are to unite it is to be expected that each must concede something, and unless we value union enough to make concessions in non-essentials we may as well stop the discussion at once. Our Itchi brethren have made great concessions from their theory of church government in admitting that *bukwai* shall not have the right of "review and control" of churches and shall not have the power of receiving appeals except in cases of discipline. If we now ask them to go further and concede that *bukwai* shall have no

powers at all, it seems to be very much the same as saying that we do not want union except on the basis of receiving everything and giving nothing. If we find that the freedom of the churches is well guarded, and believe that the union will be a good thing, let us not give up its advantages by insisting that *bukwai* when ordaining a pastor at the request of a church shall "advise" rather than "decide." If we think that the union will tend to remove hindrances to the progress of the Gospel and promote its advance, let us not lose all its benefits through fear that once in ten or twenty years a *bukwai* may reverse the action of a church which has unjustly excommunicated one of its members. Unless we regard these things as essential and as more important than union, let us not endanger the union by insisting upon them.



KUMIAI CHURCH OFFICE,

Nakanoshima Gochome, Osaka, Japan.

Osaka, October 26th, 1908.

To The Honorary Commercial Commissioners representing the Chambers of Commerce of the Pacific Coast of the United States of America.

In common with our fellow countrymen we wish to express to you our cordial welcome to these shores. With all citizens of Japan we appreciate and are profoundly grateful for the distinguished part taken by your countrymen no less than by your country in leading us out of our long established policy of national seclusion and in helping and guiding us into the paths of international relations and modern civilization.

But as Christians, and as members of the Kumiai (Congregational) Churches, we also feel that we have special reasons for welcoming you to Japan. From the United States have come, for almost fifty years, the strongest influences that have helped us to a knowledge of the Religion of Christ, influences that have begun and nourished in us the desire to establish, in fuller measure and with more complete consciousness, his Kingdom of Love and Righteousness and Truth.

The consecrated and loving gifts of the Christians of the United States, throughout these decades, have maintained an efficient body of missionaries among us, have established our beloved Dōshisha and other educational institutions, and have helped us in all our educational and evangelistic work. Surely we are grateful for the Providence which has linked our lives and welfare so closely with the Christians of the United States.

In welcoming you to Japan it is fitting that we should call your attention to the fact that the interests binding together your country and ours are not exclusively commercial, important though these are. In addition and especially note worthy, are our common educational, literary, scientific, moral and religious interests. By these our land is being knit with yours through the development of identical methods, ideas and ideals, by which we are coming to better mutual understanding. We earnestly hope that in seeking to understand the New Japan that is arising through free international relations, you will not fail to note these spiritual factors of our progress.

We would fain have invited you to visit our Christian churches and educational institutions and thus have met and welcomed you personally; but the time at your disposal is too brief for this.

Praying that this visit of so many distinguished guests from the Pacific Coast of the United States may not only promote the mutual understanding and good will of our peoples, but may serve to strengthen these deeper spiritual ties and motives by whose development and final complete control the Kingdom of God will be established among men, we subscribe ourselves, on behalf of the Kumiai Churches.

Most respectfully yours,

Executive Committee of the
Kumiai Churches of Japan.

Tsunetern Miyagawa, Chairman.
Tasuku Harada.
Hiromichi Kozaki.
Toraji Makino.
Sadaye Takagi.
Tsuneoyoshi Watase.

It may not be amiss to add that our body consists of 121 churches and chapels, of which 67 are completely self-supporting and self-governing, having a total membership of about 15,000.

The total number of Protestant Christians in Japan is about 60,000 with over 400 churches and chapels. Christians connected with the Greek Church, number about 30,000 having 265 churches and chapels. Christians connected with Roman Church probably number between forty and fifty thousand.

